The
UNITARIAN MONTHLY

No. 173 (Vol. XV.—2.) FEBRUARY. ONE PENNY.

WHAT A UNITARIAN CHURCH MEANS.

A VERY intelligent and a very charming woman said to me: "A Unitarian Church means—to the people of this town—better books, better music, better sewerage, better health, and better life, less drunkenness, more purity, and better government." That is what a Church is for. For the Unitarian Church—its business is to bring in the Christian Commonwealth. Other Churches have something else to do besides that; we have nothing else. We have before us the work of bringing in this kingdom of God, this Commonwealth of Christ. We have the truth to proclaim; we have a great deal of it to proclaim; and we have to proclaim it in a good many places where they do not choose to hear.

The late Rev. E. E. HALE, D.D., U.S.A.

Notes and News,

Will our Readers please note that the bound volume of 1917 "Unitarian Monthly," with Index, is now ready? Price one shilling, from the Editor; by post 1s. 3d.

Rev. Mortimer Rowe, B.A., of Preston, has been awarded the Military Medal; Capt. C. N. Levin, of Unity Church, Newcastle-on-Tyne, has been awarded the Military Cross, and is the third gained by men of this church.

Lt.-Col. John Ward, M.P., of the Wandsworth Unitarian Church, has been made a Companion of the Order of St Michael and St. George.

Three American Unitarian ministers, the Revs. T. W. Bacon, E. H. Cotton, and O. B. Hawes, have accepted commissions in the overseas service of the Y.M.C.A. Seventeen others are volunteer chaplains in Home Camps.

A total of 203 young men have joined the forces from Bank Street Chapel, Bury, 59 having been called up during 1917, and 22 have made the supreme sacrifice since the war began.

At Bolton the Rev. Edward Morgan, Unitarian, has exchanged pulpits with a Primitive Methodist minister.

Pte. James Collins, of the Dundee Unitarian Church, has been awarded the Albert Gold Medal for stirring deeds of valour; Capt. A. O. Dowson, son of Rev. H. E. Dowson, has been awarded the M.C. for distinguished service under fire.

Sales of Work have realised at Dundee Free Religious Society, £37; Kentish Town, London, £98; Coventry, £47; Padiham, £184.

The British and Foreign Unitarian Association spent over £2,000 in December.

MINISTERIAL CHANGES: Rev. H. Bernard Hannah, ex-Baptist, has accepted appointment to the Horwich Unitarian Church (not Hunslet as announced last month); Rev. J. C. Ballantyne, of Nottingham, has accepted an invitation to take charge of the Mill Street Domestic Mission, Liverpool; Rev. C. M. Wright, M.A., and wife have publicly received farewell presentations at Mansfield, and have been welcomed to the Toxteth Chapel, Liverpool; Rev. S. Spencer, B.A., has resigned at Leicester Free Christian Church, and he and his wife received public farewell and presentation on removing to Rotherham, where he has been appointed and welcomed; Rev. R. F. Rattray, M.A., Ph.D., has been welcomed to the Pastorate, Great Meeting, Leicester; Rev. E. A. Voysey has resigned at Dean Row and Styal; Rev. Gardner Preston has resigned at Warwick, and accepted appointment at Acton; Rev. H. C. Horsley, M.A., has been welcomed to the Moss Side Church, Manchester; Rev. W. H. Drummond, B.A., Editor of the "Inquirer," is taking six months' work for the Y.M.C.A. in France.

DEATHS: Mr. Felix Stone Moscheles, Tunbridge Wells, Dec. 22nd, 85; Mr. John Ellison, Woolwich, Dec. 27th, 74; Mrs. E. J. Bull, Ilford, Dec. 27th, 76; W. H. Edgar Noel, of Woodford, killed in action, Oct. 30th, 36; Pte. H. R. Pharoah, killed in action, Oct. 30th, 21; Mr. E. B. Squire, Hampstead Heath, Jan. 9th, 85; Mr. Cyril E. Martineau, Southampton, Jan. 5th, 46; Mr. E. J. Bradshaw, Accrington, Jan. 14th, 58; Rev. Wm. Wooding, B.A., London, Jan. 12th, 77; Mrs J. W. Rollinson, Padiham, Jan. — —; Mr. Thomas F. Bagley, London, Jan. 3rd.

To Men and Women on War Service.

MOTTO: "Let us run with patience the race that is set before us!"—Heb. xii., 1.

DEAR COMRADES,—It has been a long task, this conflict in which we are engaged, and there is the danger of wearying of it and losing spirit just at the most critical stage when the end desired is near at hand. We have set our hands and our hearts to the aim of victory for Right. Our ideal is security for all mankind. We must doggedly carry on until we are sure that all our toils and sufferings and sacrifices have not been for nought. We did not desire the conflict. We hated war and we hate it still. We could not accept life and liberty and see others robbed, outraged, and slaughtered, without protest, and so we were compelled in honour to back up our protest by forcible resistance to check and restrain the murderous career of the invader. Jesus himself preached resistance against evil, and exemplified it in his own conduct, enjoining watchfulness to resist the housebreaker (Matt. 24, 43); and himself expelling the money changers from the courts of the temple (John 2, 15). When he said, Resist not evil! he showed clearly that he meant—resist not evil with evil. In other words, have the good of the evil-doer at heart. That is what we are called to do —to resist the wrong-doer for his own sake as well as for all the rest of humanity. God himself uses physical force in the service of righteousness. The underlying motive is the test: Our motive is to make the world secure from selfish aggression. It has been a long way to the end, but the end is not very far off. Surely we all have enough grit and staying power in us whether on the battlefield, or at sea, or at home, to stand firmly to realise a permanent settlement and a peace that shall be established on enduring foundations. Keep up heart, O comrades! Stand fast for justice to every nation! Let us not flag nor slacken in the battle for international justice and honour, but let us run with patience the race that is set before us, and not yield to the evil-doer, so that we may reach the end and completion of our desire for God and humanity. —The Editor.

My Faith—A Staff.

My faith, it is an oaken staff,
The traveller's well-loved aid ;
My faith, it is a weapon stout,
The soldier's trusty blade :
I'll travel on, and still be stirred
By silent thought or social word,
By all my perils undeterred,
A soldier-pilgrim staid.

I have a captain, and the heart
Of every private man
Has drawn new valour from his eyes
Since first the war began ;
He is most merciful in fight,
And of his scars a single sight
The embers of our failing might
Into a flame can fan.

My faith, it is an oaken staff,
O let me on it lean !
My faith, it is a trusty sword,
May falsehood find it keen !
Thy Spirit, Lord, to me impart,
And make me, under pain and smart,
Of patient and courageous heart,
As all true saints have been.

Catherine of Liverpool.

Catherine Seaward—or Kitty, she was called, at ten years of age worked in a cotton mill. Later she went into domestic service, and afterwards married a sailor, who early in their married life was drowned at sea, and Kitty was left a widow with two little boys to care for. One of these boys was weakly and ill, and the mother worked at a nail factory to earn a living for herself and them, and did the work of the house and tended the sick lad. He died when nearly 20, but night after night Catherine kept her arms about him to ease him from his pains He died, but her love for him still lived. She loved any that were in trouble and passed her way. For seven years she gave shelter and food under her own roof to a woman that was blind.

Then she moved to Liverpool with her second son. For a while her son worked and earned and then he died, and Catherine was left alone. She lived amongst the poor. Her kind heart was ever warm to help others in distress. She turned a clothes-mangle and earned money for her own needs and for the needs of others. She nursed a man—a widower—who was smitten with a deadly disease ; and he died, and she took his three children as her own, and they called her "mother."

She toiled hard, and sang at her work, and made music in the little street where she lived. Thomas Wilkinson, who was about her own age and had known her from childhood, came to see her. She and Thomas married, and the pair lived on a scanty income of which Thomas's wage of twenty shillings seemed a rich sum to Catherine. It was a very hard time in Liverpool in 1832, when the cholera was raging there. Rich and poor were dying in great numbers. It was a matter of life and death that people should cleanse their bedclothes and linen. So Catherine Wilkinson's kitchen and backyard were turned into a wash-place for her neighbours, and with the help of richer folk, who had heard of Catherine's good deeds, the cellar below was also used for this purpose. In this way was started the first public wash-house in Liverpool. A school was also opened by Catherine. She gathered daily a score of children in her bedroom, whose friends were ill and could not care for them. Another woman joined the Bedroom School and taught the children to say and to sing hymns. Afterwards a new school was found for them which probably would never have been thought of if Kitty had not led the way. Forty-five children from time to time found their home with the Wilkinsons. Thomas gave his wife all the help he could. The noble pair gave nurture to each till able to earn a living.

These doings became public knowledge, and in 1846 the Mayoress of Liverpool presented Catherine with a silver tea-service in public meeting. The City Council built a public wash-house and baths and selected Thomas and Catherine Wilkinson as superintendents of the place, and after a year Thomas died. Catherine lived till November, 1860, when she died at the age of 74. She was a brave heroine, a real good Samaritan. Her life is told in a little book—"The Life of Kitty Wilkinson, a Lancashire Heroine," by Winifred R. Rathbone ; and there is a sketch of her in Mrs. Rawlings' "Addresses and Illustrative Stories," S.S.A., Essex Hall, London ; also in F. . Gould's "Brave Citizens," chapter 1st, on "Heroes."

Northampton Church.

BY REV. W. C. HALL, M.A.

To get to the origin of our congregation at Northampton we have to go back to Dr. Philip Doddridge (1702-51). He was for 21 years pastor of Castle Hill Meeting (now known as Doddridge Church) and director of the famous Academy. The Rev. A. Gordon, writes: "Doddridge supplied the unifying element in the controversies of his time. . Trinitarian as he was, with a Sabellian tinge, he had a constant strife with 'orthodoxy,' he is the first to use that term as a by-word . . He declared that he would 'lose his place, and even his life' sooner than excommunicate 'a real Christian' for Arian proclivities. Separation into congregations of diverse sentiments he thought suicidal. . .His academy furnished, not perhaps the most learned but some of the most catholic-minded and efficient of the liberal Dissenting clergy." Further, Mr. Gordon tells us that his problem was to retain the liberal and cultivated elements among Nonconformists without losing hold of the people. We may reasonably assume that the toleration of opinion and the breadth of view thus indicated were brought to his congregation and students. The way was prepared for a more liberal theology than Doddridge himself professed.

Seventeen years after the death of Dr. Doddridge, Thomas Belsham entered the academy, then at Daventry. Except for a brief ministry at Worcester, he remained therein for over 20 years, successively as student, tutor, and principal. His investigation into the Trinitarian controversy resulted after 10 years in his adoption of Unitarianism. All good Unitarians know the rest of his history!

Belsham's office was taken in 1789 by the Rev. John Horsey, who 22 years earlier, on May 4th, 1777, had been appointed pastor of Castle Hill Meeting; and the academy was restored to Northampton, but not to the old building. In the "History of the Church of Doddridge," by Arnold and Cooper we are told that Horsey was "so anxious not to give an undue bias to his pupils that in the lecture-room it was difficult to ascertain his views on controverted doctrines." Suspicion arose. In 1798 he secured as an assistant tutor "a young gentleman from Scotland," whom he later described as "a very unsuitable classical tutor." This young gentleman, another tells us, "soon found the state of the seminary so bad, and the rejection of the peculiar doctrines of the Gospel so universal, open, and avowed, that, sacrificing his salary to his conscience, he thought it necessary to propose to the trustees its total dissolution as the only remaining expedient by which the evil, now become inveterate, could be exterminated." The result was the disbanding of the academy in Northampton.

From the academy, heresy steadily flowed into Castle Hill Meeting. From the congregation it streamed into the manse. Mr. Horsey's son and three daughters became Unitarian.

On the death of Mr. Horsey, on May 12th, 1827, the Rev. C. J. Hyatt, who for a few months had acted as co-pastor, was invited to the full charge, and was ordained pastor on Sept. 26th. Then followed the secession of a considerable number of members who, the minute-book of Castle Hill Meeting records, had "formed themselves into a Society professing Unitarian principles." At the first congregational meeting under Mr. Hyatt's ministry, on Nov. 2nd, 1827, a letter signed by nine of the seceders, including Ann Horsey, was read, in which it was stated that they had withdrawn from Castle Hill "on account of the discordance existing between the mode of worship there practised and that which we believe to have been enjoined and observed by Christ and his apostles."

The first meetings of the new society were held in an upper room at the Fountain Inn. In a short time negotiations were opened with the Wesleyans, removing to Gold-street, for the purchase of their old chapel in King-street. The building was put under repair, and the first service held in it on Sunday Sept. 21st, 1828. The first minister was the Rev. Noah Jones, father of the Rev. F. H. Jones. He served until 1834. Following him were: J. C. Meeke (1834-41), W. A. Jones (1841-9), J. C. Woods (1850), W. D. Jeremy (1851-2), J. S. Gilbert (1853-5), R. Rogers (1856-9), P. B. Bakewell (1860), I. Payne (1861-74), R. E. Birks

(1874-9), E. R. Grant (1879-85), F. Lawton (1886-89), J. C. Street (1890-1), F. Taylor (1891-4), T. W. Freckelton (1894-7).

For many years, as early as 1856, it had been recognised that the character of the population in the vicinity of King-street had changed and that many members lived a long way from the chapel. On learning that houses and land on Kettering-road were for sale, Sir Philip Manfield purchased them, built the present church, and presented it to the congregation as the gift of Lady Manfield and himself. The foundation stone was laid by Lady Manfield on March 25th, 1896. Kettering-road Church was opened for public worship on Oct. 7, 1897. It is one of the finest buildings in the town, and is splendidly equipped for all congregational and school uses. We need only add that it is the spiritual home of a people deeply devoted to their simple Unitarian faith, most loyal as fellow-labourers, and vigorous in all their undertakings. The following is its list of min(isters:— J. Byles (1898-1900), A. Harvie (1903-5), E. A. Voysey 1906-10), W. C. Hall (1911—).

REV. W. C. HALL, M.A., minister of the Northampton Unitarian Church is a native of Boston, and elder brother of Rev. Alfred Hall, M.A., B.D., of Newcastle. He was educated for the ministry at Unitarian Home Missionary College, and the Owens College, Manchester, 1889-94; was Tate Scholar 1892-95; was at Manchester College, Oxford, three years, 1894-97; is M.A. of Victoria University, 1897. He became the first minister of the Unitarian Church, Ashton-under-Lyne, 1897-1905; from thence he went to Waverley-road Church, Small Heath, Birmingham, 1905-10, and then in 1911, became minister at Kettering-road Church, Northampton, where he continues in charge loved by his people, much respected generally in the town, his ministerial services being increasingly acceptable and fruitful in ever growing strength to his church. Mr. Hall is a highly appreciated and regular contributor to the pages of this magazine.

Dr. Beard's Unitarian Church.

Thinking over the possibility of reaching the common people with the Unitarian interpretation of the Gospel there arises in my memory the successful result of Dr. Beard's effort as shown in a Society of worshippers in 1863. While prominent citizens were of the regular congregation, such as Alderman Mackie, Alderman Grundy, the Town Clerk of Manchester, Messrs. Rawson, Woolley, John Armstrong, and others whose names I cannot recall, the majority was made up of what may be termed working people, most of whom had been connected with the Sunday School. The choir of young people under Mr. Thomas Rawson was a strong element in the worship. The Sunday School was held morning and evening; members of Dr. Beard's family were teachers, with others who had themselves formerly been scholars. Scholarship was an undoubted feature of Dr. Beard, and one that was recognised, but it would not fill in the whole character if his intense interest in the masses of the people were kept out of view. As I have remarked he was a philanthropist on better grounds than those which affected Wesley and Whitefield. It may not now be possible to adequately tell of all the contributory forces springing from one brain and heart which united to produce in the religious society I have described, but there is as much need for the zeal and unselfish service as ever. It will be said, our times are not the same as in 1863. Dr. Beard had wealthy supporters, and so was enabled to carry on his schemes. Yes, but he had also secured the equally valuable support of voluntary service from those who could loyally accept of his direction. There is lying before me a publication dated 1845, entitled "Come with us. A Unitarian minister's invitation to his neighbours by the Rev. J. R. Beard, D.D." "Invitation: Come thou with us and we will do thee good" Numbers x., 29. "A strong conviction of the truth and value of the religious view which I, as a Unitarian Christian, hold, is the consideration which, induces me to lay before you, my neighbour and friend, a few plain reasons showing why, as I think, you would do well to join habitually in Unitarian worship"—and so on. The tract is worth reprinting and distributing as a work of pure philanthropy. He was well called "The good old doctor."

—Henry Williamson.

Dundee. Aug. 1, 1917.

HIS SURPRISE.

Rev. Peter McKenzie, humorous Wesleyan preacher, when talking of David and Goliath, desscribed the surprise of Goliath when David slung the stone at him—"for such a thing had never entered his head before."

Theology in Parable.

I.—THE SOWER AND THE SEED.

(Matt. 13, 1-8; 18-23; also Luke 8, 5-8; 11-15).

See the text of the parable as given in Matthew and Luke. In the explanation of the parable by Jesus—who is the Sower?

In the first place it is the preacher of the Word of the Kingdom. But it may also be the Creator himself who is ever sowing in men's hearts the word of his kingdom.

And what is the seed? It is the Word, the Truth, the Good News of the Gospel. The Word of God too, is the divine nature implanted in every human soul by God the eternal Sower.

But the growth of the seed depends much upon its environment. The word proclaimed to him who fails to understand it cannot take root. It is like seed which falls on a hard road or a well-trodden wayside, snapped up and devoured by the birds; so the influence of any evil person easily counteracts the word as it falls upon such indifferent ears. Suppose the seed be the nature which God has given to man. How can that nature realise its possibilities? Not easily when all the circumstances are against it. Hardened by bitter experiences the character is insensible to its own essential nature. Like the seed falling on a rock or in rocky places no favourable chance for its self-realisation is possible. If the word is believed for a moment, or if faith in the grandeur of the soul be suddenly awakened, any trouble or inconvenience caused thereby at once sets the mind against it.

The seed that falls among thorns is choked; the word sown in the minds of worldly pleasure-seekers is overgrown and smothered by selfish influences; the divinity implanted within is starved and crushed out of sight in the minds of those who care for nothing so much as the seeking after mere worldly riches; and of course there cannot be any fruitful result.

But the seed sown on good ground; the word that falls on willing ears, and is understood; the divine nature in man which finds the most favourable conditions for its growth,—they each equally and respectively come to full realisation of their possibilities.

Note that there is nothing wrong with the seed itself. In each case the seed is the same, equally good, and in itself fit for all possible development under favourable conditions. The word too, is in every instance the pure truth of God; it is not through any defect in itself that it fails more in some circumstances than in others. If we consider the seed as the divine nature sown in man by the Creator, then the parable may be applied to show that human nature as made by God is good in itself, but that it may be misjudged under bad conditions, while under favourable circumstances in its best and noblest examples its true quality is clearly seen and recognised. It is the glory of man that he can change and make his environment and is not absolutely the creature of circumstances as is the seed sown in the field.

So in the higher application of this parable God is the sower; the seed is the divine nature implanted in man, essentially good under all circumstances, imprisoned and cramped often by evil environment, but gloriously fruitful of the noblest realisation under conditions favourable to its natural development.

So it is a parable of the seed and its environment; of the word and its chances of propagation; of the divine nature in man, and the necessary conditions of its fullest realisation.

National Conference Guilds' Union.

(This National Conference is of Unitarian and kindred Churches).

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic Dist Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "DAYS OF TRIAL."

These, indeed, are days of trial. There are still signs of merry-making in England; but they are largely superficial. Behind the laughter and merriment to be found in music hall and picture palace, and theatre, frequently crowded to their utmost capacity, there are other things hidden. Nay, could those hidden things be visualised, it would be seen that, on the part of thousands, pleasure seeking is a feverish attempt to escape the inescapable; and a finer ear would discern in the laughter a hollowness, and in the jollity a form of joyless hysteria. England is Merrie England no longer; it is a land of tribulation. Care and anxiety, dread and apprehension, grief and anguish almost to the point of despair have taken possession of countless English hearts and lives. The days of England's people are days of trial: and the trial is two-fold. The tribulation is manifest enough; what is not so plain to many is that these days are days of testing, days of judgment. Bitterly may they cry "We did not want the war!" Hopelessly may they cry "O Lord, how long?" But just as life itself, with its often terrifying choices, was not of their choosing, so the War, with the making of which they had nothing directly to do, swallows them up body and soul like a refiner's fire. And, agonize as we may, rebel as we may, none of us can escape these days of testing. Our Lord's "Vision of the Great

Assize" has at last become a reality. Before the judgment seat of the Son of Man are gathered all the nations—especially this nation. By our patience or loss of patience, our good-will or ill will, our courage or fearfulness, our fortitude or helplessness, our enthusiasm of humanity, or mere self-centredness, we are set on the right hand with the sheep, or with the goats on the left. Behind the fearful clash of arms is the life-and-death grapple of opposing ideas. Good and evil, justice and robbery, liberty and tyranny wrestle in the world war together; and we are fighting on the one side or the other according to the condition and quality of our thoughts, our feelings, our desires and our daily deeds in these momentous days.

Peace? Of course we want peace. But, as one of our ministers so truly said the other day, though peace is of the essence of Christianity, peace is not the first word of the Christian Gospel. And those who, because of tribulation however sore, are clamouring for peace at whatever price, whether they know it or not, are just forsaking the Christ and all that he suffered and died for and making terms with Satan. The way to the Kingdom of the Invisible King is not broad and smooth and comfortable; it is narrow and steep, and may have to be traversed with bleeding feet. —H.F.S.

How to Help the Church.

ATTEND the services regularly, and bring with you your friends that come to tea. Chum up with the strangers, they may be angels (see Heb. 13: 2). Ask the Secretary for some Church work; he has been looking for you. Make the Treasurer's work easy, everyone knows how. Take a few extra Calendars for your friends, but please don't leave them in your pocket. Talk about the Church, and its noble message; surely we have something worth talking about. Join heartily in the singing of the hymns, "he can who thinks he can." Talk about our shortcomings to yourself, about our virtues to the world. The Church is, in a very beautiful sense, God's house, therefore be silent and reverent in your worship.

UNITARIANISM stands for Reason in Religion; free search for truth; readjustment of doctrine in accord with new light; the Unity of God in One person, the Father; the Unity of man in Universal Brotherhood; the Unity of Jesus in One Nature; the Unity of all Truth; the Unity of destiny for all mankind.

"In the Love of Truth, and in the Spirit of Jesus Christ, we unite for the Worship of God and the service of man."

Nat. Unitarian Temperance Association.

THE NATIONAL EXPENDITURE IN INTOXICATING DRINKS IS

UNNECESSARY—for the man who abstains is at least as good a thinker, worker, neighbour, father, and husband as the man who drinks. The woman who abstains is, in nine cases out of ten, a better housekeeper, wife, and mother than the woman who drinks.

WASTEFUL—particularly on the part of the weekly wage-earners, and leads to much poverty and consequent deprivation, which is affecting most seriously the well-being of the young life of our nation.

HARMFUL—because the consumption of the article purchased involves in most cases grave risks to the consumer, and in a very large number of cases actual physical and moral injury.

PERILOUS to the National Well-Being—because as an invariable and inevitable consequence of such consumption grave social evils arise, which not merely hinder the progress of the nation but place in jeopardy its very stabilitp and existence.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

The Popular Unitarian Weekly.

From all Newsagents—ONE PENNY WEEKLY.

Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum. for three lines.

Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON AT
5, Fetter Lane, London, E.C.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you.

"THE UNITARIAN MONTHLY."—Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 10d., or 10s. a year. Annual Volume with Index, 1s., by post 1s. 4d. All communications for Publisher or EDITOR to MOTTRAM, Manchester

Unitarian Christianity

THE HISTORICAL JESUS AND THE THEOLOGICAL CHRIST.

By J. ESTLIN CARPENTER, M.A., D.Litt., D.D. Crown 8vo., 232 pp. 3/6 net.

"His account of the historical Jesus is a fine example of fearless but sane and reverent criticism, . . We commend these studies as a most valuable contribution to the theology of the day."—*Christian World.*

THE TRINITY AND THE INCARNATION.

By R. A. ARMSTRONG, B.A. Crown 8vo. 166 pp. 2/- net.

The author summarises the historical development of the doctrine of the Deity of Christ, discusses modern pleas for the doctrine of the Trinity and of the Incarnation, and deals critically with the arguments advanced, and with the spiritual contents of the doctrines.

THEISM, ATHEISM, AND THE POPULAR THEOLOGY.

By THEODORE PARKER. Crown 8vo. 389 pp. 3/- net. Preface by Charles W. Wendte, D.D.

The literary style of these discourses exhibits Parker at his best. From no other single work, perhaps, can so complete a view of Theodore Parker's system of religious thought be gained.

THE RELIGION OF THE DAWN.

By CHARLES E. ST. JOHN Crown 8vo. 84 pp. 1/6 net.

Contents:—Authority in Religion. Our Knowledge of God. The New Idea of Man. The Enthroned Jesus. The Heart of the Religion of the Dawn. The New Appeal of Religion.

UNITARIAN THOUGHT.

By EPHRAIM EMERTON. Crown 8vo. 318 pp. 2/- net.

Contents:—The Nature of Belief. Miracle. The Nature of Man. The Bible, Jesus. Redemption. The Church. Worship. The Future Life. The Thought of God.

THE PASSING AND THE PERMANENT IN RELIGON.

By MINOT J. SAVAGE, D.D. Crown 8vo. 164 pp. Paper covers 6d. net.

A plain treatment of the great essentials of Religion, being a sifting from these of such things as cannot outlive the results of Scientific, Historical, and Critical Study—so making more clearly seen "the things which cannot be shaken."

UNITARIAN AFFIRMATIONS.

By R. TRAVERS HERFORD, B.A. F'cap. 8vo. 202 pp. 1/6 net.

"Mr. Herford's expositions of what some would call the faith which is greater than a creed are suggestive and stimulating, and many to whom they are not specially addressed would find their perusal profitable."—*Newcastle Chronicle.*

WHAT I BELIEVE ABOUT GOD, MAN, RELIGION, FUTURE LIFE, BIBLE, CHRIST, HEAVEN.

Addresses by JAMES C. STREET, Edited by his son, C. J. STREET, M.A. Crown 8vo. 92 pp. 1/- net.

THE STORY AND SIGNIFICANCE OF THE UNITARIAN MOVEMENT.

By W. G. TARRANT, B.A. F'cap. 8vo. 104 pp. 1/- net.

Mr. Tarrant deals with the wide sweep of the Unitarian movement, in its outcome from the Reformation, and its varied developments in many lands. An admirable feature of Mr. Tarrant's narrative is the vivid depiction of the personalities who figure in its course, and the keen perception of their true place in the sequence of events.

HEADS OF ENGLISH UNITARIAN HISTORY.

With Lectures on Richard Baxter and Dr. Priestley. By ALEXANDER GORDON, M.A. Crown 8vo. 138 pp. 1/- net.

A SHORT UNITARIAN HISTORY.

By F. BLOUNT MOTT. Crown 8vo. 96 pp. 1/-net.

Contents:—The Pursuit of Truth, Bernardino Ochino. Servetus the Martyr. Fausto Sozzino. The Strangers' Church. John Bidle. Theophilus Lindsey. Joseph Priestley. Beginnings in America. William Ellery Channing. Emerson's New Seed. Theodore Parker. James Martineau. The Unitarian Faith.

FIFTY POINTS IN FAVOUR OF UNITARIANISM.

By Rev. ALFRED HALL, M.A. Cloth 126 pp. 6d. net.

DENIALS AND BELIEFS OF UNITARIANS.

By J. J. WRIGHT, B.A. Crown 8vo., 112 pp. 1/6 net. Paper covers 6d.

Contents:—Doctrines Denied by Unitarians: (1) The Word-Inspiration of the Bible. (2) The Trinity. (3) The Deity of Christ. (4) Original Sin. (5) The Atonement. (6) Existence of the Devil. (7) Eternal Torments. Doctrines Believed by Unitarians: (1) Right and Duty of Individual Judgment. (2) Existence of God. (3) Love and Providence of God. (4) Responsibility of Man. (5) Retribution for Human Conduct. (6) Immortality of Man. (7) Final Salvation of the Human Race.

From the BRITISH AND FOREIGN UNITARIAN ASSOCIATION,
Essex Hall, Essex Street, Strand, London, W.C. 2.

ALL COMMUNICATIONS FOR THE UNITARIAN MONTHLY TO Rev. H. BODELL SMITH, MOTTRAM, MANCHESTER